MORAL AND MEDICAL

DIALOGUES.

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MORAL AND MEDICAL

DIALOGUES.



BY

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CAMBRIDGE.

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M.DCC.LXIX.



TO write *Dialogues* after a TULLY, a LYTTLETON, or a HURD, may perhaps be deemed a very raſh undertaking, and ſavoring as little of modeſty, as of diſcretion: yet however the author may fare with reſpect to the latter imputation, he diſclaims all acquaintance with *Vanity*.

The truth is, the following ſheets were wrote originally in another form, which gave them ſomewhat of ſo very grave an air, as threatened to exclude them from the notice of the younger and ſprightlier part of mankind. The form of *Dialogue* was judged capable of enlivening the moral, and of abating the formality of precept. But here another difficulty occurred, and a formidable one too; — Is not the eſſence of *Dialogue*, CHARACTER? and if ſo, what becomes of the ſpeakers in the following pages? if this objection cannot be got over, the author

thor ſolicits his readers to pardon, what it was not in his abilities to remedy — he has attempted indeed one Character, — that of HORTENSIUS; a proof perhaps of his prudence in attempting no more.

The difficulty which attended the change of form, has rendered the tranſition from one part of the ſubject to another, in ſome places a little forced, and unnatural; contrary to the eaſe and freedom with which the Dialogue ſhould flow. It was not poſſible to correct this, without ſuch a total alteration of the whole, as neither the time, or inclination of the Author, was equal to. If this ſhould be among the *maculæ* which ſhould chance not to give offence, the Public will be very candid indeed.

DIA-

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DIALOGUES

MORAL and MEDICAL.



DIALOGUE I.

SOPHRONIUS, HORTENSIUS, CLEANTHES, and PHILALETHES.

SOPHRONIUS.

WELCOME my friends to this pleaſant retirement; where ſhelter'd from the buſtle and impertinence of public life, we ſteal a few hours for the enjoyment of chearful converſation.

CLEANTHES.

Indulgences of this kind ſeem as neceſſary as a calm after a ſtorm; that the powers of nature may have time to recruit, and become equal to the buſy ſcenes in which mortality is ſo often engaged.

PHILALETHES.

There are other advantages likewiſe to be derived from theſe friendly meetings; ſuch as the free diſcuſſion of topics, in which all men do not agree, and yet, in which all men, more or leſs are materially concerned: for here the diſputant need not fear to offer the moſt trifling reaſon, becauſe his antagoniſt contradicts with candor, and calmly waits a reply.

HORTENSIUS.

I acknowledge that when this is the caſe, much benefit may ariſe from a ſet of ſenſible people meeting together to diſcourſe on uſeful topics.—But do all companies meet and part on ſuch friendly terms?

PHILALETHES.

I am afraid not. Truth itſelf may be defended with too much acrimony; and ſelf-love may impoſe ſhadows for realities on the mind. And even though reaſon herſelf be of the party, it ſometimes happens that clamour and poſitiveneſs are too loud to ſuffer her ſweeter, but ſtiller voice, to be heard.

So-

SOPHRONIUS.

For which reaſon in theſe meetings, we obſerve the following rule: That each in his turn ſhall propoſe a ſubject, of which he happens to be fond; and of which therefore there is the more probability he has made himſelf maſter; and then every one is at liberty to offer his objections; or to paſs over, and become an auxiliary to the diſputant of the day.

HORTENSIUS.

Very fair and equitable; and though my youth prevents my preſuming to inſtruct others, it renders me a fitter object of improvement myſelf.

PHILALETHES.

Though your modeſty may reſtrain you from beginning a debate, yet your good ſenſe qualifies you for, and if I am not miſtaken, your vivacity will inſenſibly draw you into mixing your ſentiments with ours.

HORTENSIUS.

So it proceed not from an impertinent forwardneſs, I am content to take my

chance; however undeſerving of the compliment you are pleaſed to pay me.

SOPHRONIUS.

If I remember right, it is with CLEANTHES to begin.

CLEANTHES.

An ingenious writer has obſerved, that when the mind has been long engaged in a particular train of thought, it is difficult for it to diſengage itſelf ſo as to paſs readily to another. I offer this as an apology for my venturing again on a ſubject, to which I have more than once already beſpoke your attention, when I endeavoured to ſhew that the ſtructure of the body did not neceſſarily influence the morals of the man: Nay, I went a ſtep farther, and ſuppoſed, that a judicious management of the body might eventually become the happineſs of kingdoms as well as of individuals; thus ſowing, as it were, the ſeeds of characters on medicated ground.

Few, I believe, diſpute the power of conſtitution to determine propenſities, or that from thence many ſalutary or hurtful actions flow; but that ſuch propenſities are greatly

greatly dependant on the body, very much in our power, and therefore to be ſought for and regulated, at their fountain head, will not, I am afraid, be ſo eaſily allowed me; but if a conqueſt can be gained at any rate over the unruly paſſions, thoſe diſturbers of publick as well as private peace and harmony, I am content, let the methods employed be what they may.

PHILALETHES.

Proceed then CLEANTHES to examine the ſubject which you ſeem to hint has ſome connection with your former enquiries.

CLEANTHES.

Give me leave, then PHILALETHES, to ſuſpect, that the ſufferings of human nature are not fairly ſtated, when we make them the almoſt unavoidable conſequence of the body's ſtructure: There is, I know not how, an unfortunate bias which carries us to the leſs eligible ſide of things. We are in general more prone to cenſure than to commend, to repine and murmur, than to be pleaſed.—It is taken for granted that we have, or think we have reaſon to countenance this conduct; and it is of this, I take the liberty to doubt.

PHI-

PHILALETHES.

You enquire therefore whether Man with his preſent ſtructure is, upon the whole, as happy as Providence deſigned him. The enquiry is entertaining.

CLEANTHES.

Say rather important, PHILALETHES; for on the right underſtanding of this point depends, I conceive, the eſſential welfare of rational beings; for who will offer the incenſe of praiſe and thankſgiving to the benevolent Creator, who looks upon his body as the prolific parent of continued and unavoidable wretchedneſs; and to whoſe influence and dominion he ſuppoſes ſubject, the order or irregularity of his paſſions, and the exertion of powers, for which he is one day to account? Can content in theory, or philanthropy in practice be reaſonably expected, where reflection is taught to dwell on ſo much connate miſery? and will not human nature be apt to leap the bounds of duty, and try to make itſelf amends for ſuch years of ſuffering, by ſome hours of diſſipation, or ſome minutes of guilty pleaſure? Can we ſee men ſo frequently bewilder'd in theſe errors, and not lend a friendly

friendly hand to guide them? Can we refuſe to diſperſe the clouds that thus benight their underſtanding, when by ſhewing them reaſon to be content with their condition, we might lead them perhaps by degrees to be wiſer in their choice.

HORTENSIUS.

I ſhall fulfil PHILALETHES' prophecy. I cannot help interrupting you, to obſerve, that all antiquity and daily experience, give a very different account of this matter.

CLEANTHES.

I acknowledge that the condition of human nature has never been much the ſubject of panegyric; but on the contrary, the uniform and repeated occaſion of much melancholy diſcuſſion in all ages. Paſſages are laid hold of, and quotations produced, without attending to any connexion of argument, or propriety of inference. It is much eaſier to join in general declamation, eſpecially on popular topics, than to examine, in order to diſprove; eſpecially if there be any thing of conſiderable deference due to the authority produced on ſuch occaſions. We ſcarce care to examine whether

ther any favourable interpretation can be put on paſſages of this ſort, in Scripture, Man's troubles compared with the ſparks that fly upward, or the ſands upon the ſea ſhore, are formidable repreſentations a-gainſt us—That ſober and reflecting men, ſecluding themſelves from the tumult of life, on purpoſe to give themſelves up to the ſtudy of wiſdom, and hence ſtiled Philoſophers, that theſe too in their retirement ſhould ſtill draw the ſame gloomy picture of human miſery, is a corroborating evidence in the affair: And can we wonder that the opinion thus handed down and enforced, ſhould become a part of our moral Creed?

HORTENSIUS.

But ſuppoſing we ſtrain texts of Scripture too far, and that Poets and Philoſophers rather indulge a paſſion for flowery deſcription, than really deſcribe the ſtate of nature, may we not truſt the evidence of our own ſenſes, and does not our own experience juſtify the aſſertion of man being born to trouble? I hardly think you mean to contradict ſo evident a propoſition.

CLE-

CLEANTHES.

You ſay true: but I mean to reſtrain and qualify it, by examining the intrinſic weight of ſome of the evils complained of; endeavouring to diminiſh their force and number, and when poſſible, to change their nature.

SOPHRONIUS.

But ſurely CLEANTHES you have treated the Philoſophers a little ſeverely.—The *Stoics* at leaſt are ready to range on your ſide—for if there be no ſuch a thing as pain, the ſufferings of the body will almoſt vaniſh entirely.

CLEANTHES.

Objections ſtarted for the ſake of keeping up the ſpirit of a debate, are allowable; for I am very ſure my friend is not ſerious in the obſervation.—The pride of Philoſophy was indiſputably the principle and ſupport of the *Stoics* apathy.—If *Poſidonius* affected to triumph over pain, it was before an illuſtrious witneſs, and when his lectures gave him the pleaſing hope of immortal fame.—"Pain thou mayeſt torment me, but I will never acknowledge thee to be an evil," is a ſpeech above the abilities

of the moſt chriſtian reſignation; and therefore never could be the real voice of Philoſophy, and eſpecially of that kind of it falſly ſo called.

PHILALETHES.

It has been ſuſpected, and perhaps with juſtice, that the firſt founders of philoſophic ſects among the ancients, were more reaſonable both in principles and practice, than their enthuſiaſtic ſucceſſors: Thus their indolence by degrees came to be miſtaken for voluptuouſneſs, their reſolution for apathy, and their modeſt deſire of being rightly informed, is now exaggerated into univerſal doubting.

CLEANTHES.

Take it in any light you will, it is not material to my preſent purpoſe. The Chriſtian Hero, and the Pagan Senſualiſt, imbibing their doctrines from far different ſchools, muſt differ as remarkably in ſentiment and behaviour:—But as all were not Pagan Senſualiſts formerly, neither are all men Chriſtian Heroes now—therefore the argument ſtands thus—that unaſſiſted human nature, ſurrounded by temptations, and obnoxious to ſuffering, will probably

try

try to lay the fault, and throw the load of infamy on ſecond cauſes, indiſpoſed or averſe to examine to what height of content or comfort mankind may arrive, even in this preſent ſtate of unfavourable circumſtances.

PHILALETHES.

Willing as I am to believe that every thing is ordered for the beſt, with reſpect to all the creation, yet to us who ſee ſo little at once of the large comprehenſive ſcheme of Providence, and of which ſome parts never can be ſeen by us at all, difficulties relating to ourſelves muſt frequently occur. But leaving all abſtruſe ſpeculation, proceed to defend the cauſe you have undertaken, in what manner you think beſt. We ſhall hear you patiently, and be convinced if we can.

HORTENSIUS.

I wiſh CLEANTHES would indulge us with a definition of health, as of a ſtate which ſeems eſſential to that happy condition to which he has undertaken to prove mankind may arrive. To judge by common appearances, ſhe is but a ſtranger gueſt, and rarely viſits the habitations of men.

CLEANTHES.

Your requeſt is not only reaſonable but neceſſary, as upon the right underſtanding of what is meant by health, will depend much of what I have to offer.

SOPHRONIUS.

You have hamper'd CLEANTHES in aſking for a definition.

CLEANTHES.

I confeſs I am not fond of them. I do not (except in a few caſes) think them the moſt uſeful handmaids to ſcience. In the inſtance before us, we are rather told what health is not, than what it is: or if poſitively defined, 'tis like a grammar rule, true, but with numberleſs exceptions.

SOPHRONIUS.

How would you determine then what is health?

CLEANTHES.

By a certain experience, of which all men are judges, better than by any words or form of deſcription.

SOPHRONIUS.

But you think the desire of it, is very natural and commendable, Cleanthes?

CLEANTHES.

Health SOPHRONIUS, could it really exist adequate to the idea formed of it, would promise the fairest, as it would approach the nearest to the summit of earthly happiness: and no attempt can be more prudent, no labour more profitable, than what is employ'd to invite and detain this valuable guest. I know not what self-enjoyment, what diffusive benevolence, what exalted efforts of goodness, what fervors of piety, might not spring from, and flourish in such a temperature of body, joined to a religious disposition of soul.—But this state is somewhat rare.

PHILALETHES.

Nor surely can this seem strange CLEANTHES, when we consider the necessary conditions to constitute it; such as that neither in the solids, nor in the fluids, nor in the motion of the fluids through the solids must there be the least defect or irregularity, though we are placed among so many enemies to this our peaceful structure, as

the

the elements, the ſeaſons, the paſſions, the temptations, and the thouſand accidents and dangers in life: So that as he is the beſt man in a moral light, who has the feweſt faults; he is the healthieſt in a medical one, who has the feweſt complaints.

CLEANTHES.

And for this reaſon GALEN argues very ſenſibly, when he ſays, "*Non abſoluta ipſa eſt nec indiviſibilis ſimul quæ eſt, et dicitur Sanitas; verum etiam quæ ab hac deficit, modo uſibus noſtris non ſit inepta;*" and in another place, "*perfecte ſanus nemo dici poteſt, ſed ſani dicuntur, qui nullâ parte dolent, et qui ad vitæ munera haudquaquam ſunt impediti.*"

SOPHRONIUS.

Nay ſome will tell us that health conſiſts rather in the abſence of pain, than in the perception of pleaſure—that there is nothing poſitive in it; that we feel it not while we have it, and know it only by its oppoſite ſtate: and that therefore this ſo much celebrated bleſſing of health, proves at laſt a chimæra, and eludes our reſearch.

CLE-

CLEANTHES.

Senſeleſs declamation on the wretchedneſs of our nature, however meant as an arraignment of Providence, is in fact a ſatyr on ourſelves. But let us erect for a while a temple to the goddeſs *Salus*, and ſee in what unaccountable ways, men ſolicit her favour—Some approach her with all the rigour and auſterity of ſelf-denial, and an anxious contradiction of their moſt innocent inclinations—others aſſault her temple with bacchanalian jollity, and fancy themſelves able to take the goddeſs by ſtorm—while a third kind of men doubt of, and diſpute her exiſtence, neither courting her favour, nor fearing her frowns. And yet after all, there is in every one of us that power, to a certain degree, which we thus fooliſhly invoke, or raſhly deſpiſe; a certain conſtitutional arrangement of parts which by reciprocal aptitudes form the whole of corporeal man; and which kept in order, give room for the ſoul to promote ſuch tranquil or pleaſurable ſenſations, as conſtitute that ſtate, which we generally mean by health, in contradiſtinction to diſeaſe, or a certain condition

of

of the human body, exempt from ſickneſs and pain.

HORTENSIUS.

But I am not yet convinced, that Providence has left it ſo much in our power to avoid this evil as you ſeem to inſinuate.—If this can be proved, you will have removed a great difficulty I confeſs.

CLEANTHES.

And why not? conſider only, and ſeriouſly reflect on the never-failing mercies of the great Author of our nature. The fall of man was ſcarce compleated by the wicked artifices of the devil, than an amazing remedy was found for ſo aſtoniſhing a loſs: And it cannot be doubted, but that in wrath there was mercy extended to the bodies, as well as to the ſouls of men? It does not appear from the ſacred records, that there was any thing at that time ſo abſolutely miſerable entailed on the human race, as to warrant general murmurs, or peeviſh diſcontent; much leſs invectives againſt Providence in this reſpect. The Patriarchs and their deſcendants were liable indeed to death as we are; but they lived to a great old age, in uncommon vi-

gour,

gour, and (as far as we can collect) with little interruption of health.

PHILALETHES.

But we find their longevity decreasing, in every succession after the flood, and fewer marks of that vigour, the more removed men became from their first parent.

CLEANTHES.

True PHILALETHES, and therefore after this period, we find the painful situation of mankind accounted (I had almost said apologised for) by that tender Being, whose mercies are over all his works—but if bodily sufferings should at any time be found necessary, and useful preparatives to introduce a change finally and eternally beneficial to the creature, how can we doubt but that the darker clouds of bodily suffering, have yet some streams of light to gild the solemn scene---It is, I trust, only the fate of the finally condemned, to suffer unceasing torture---a fever which knows no remission; a thirst no abatement; agonies without support, or horrors without end.---But this is a consideration that more

properly belongs to another branch of this enquiry.

HORTENSIUS.

But I cannot ſee how this wretched earth, theſe jarring elements, this diminiſhed vigour, can conduce to any thing like happineſs, when compared with thoſe earlier ſcenes of bliſs?—Nor can I, by caſting my eyes abroad, ſee thoſe ſymptoms of ſatisfaction, which your argument aims to prove, is yet the lot of man.

CLEANTHES.

A wrong manner of taking the meaſure of human happineſs, has given riſe to a multiplicity of errors, and perhaps to none more frequently than to that we are now conſidering.

HORTENSIUS.

Do you ſuppoſe that an earthly Paradiſe, would not ſtill be ſuch to the preſent race, as it was to ADAM?

CLEANTHES.

I do indeed—I believe that were ſuch a happy ſpot ſtill exiſting, and man not prohibited from taking poſſeſſion, it would not furniſh him with ſuch rapturous ſenſations

in

in his preſent ſtate, as it did our firſt parents before the fall.

PHILALETHES.

From ſome alteration in ourſelves perhaps.

CLEANTHES.

Undoubtedly—Sin and diſeaſe have introduced viſible changes into the nature of the human œconomy. We know by experience that ſome ſounds are now too pleaſing, ſome ſcents too powerful for our nature to bear without uneaſineſs; and that the brightneſs of faded creation is even yet ſufficiently great, to make us view it with a prudent caution.

SOPHRONIUS.

Nor would our inclinations and purſuits probably agree with the nature of the primæval paradiſe.

CLEANTHES.

I was juſt going to aſſert as much.—What would become of modern health without exerciſe? yet what could prompt to labour, in a land luxuriantly plentiful, and ſpontaneouſly pouring forth unmeaſurable profuſion? If eaſe, or indolence; if

a conſtant ſucceſſion of pleaſurable ſenſations were adapted to the nature of the firſt man in a ſtate of innocence, it is certain far other comforts are become the lot of his fallen deſcendants; but comforts there are ſtill; and ſufficient to make the preſent world, though inferior in bliſs to the garden of Eden, neither a melancholy vale of ever-flowing tears; nor a deſart gloomy as the ſhadow of death.

SOPHRONIUS.

If we are not careful in our explanation of certain paſſages on this ſubject, we ſhall form notions of our nature very diſſonant from facts. If we underſtand that ſaying in too literal a ſenſe, that God has made men little lower than the angels, we ſhall be apt to exalt his character too high; but if we cloath him with that mortality, which is his undoubted birth-right, we ſhall find him allied to many ſorrows, and intimately acquainted with many griefs.

CLEANTHES.

Your diſtinction is very proper---I would only beg leave to add, that there ſeem to be certain degrees of perfection in the human frame, adapted to the ſenſations it is

deſign'd

deſign'd at different times to ſhare---The moſt conſummate, diveſts it of all terreſtrial incumbrances, and gives it a celeſtial nature---The compleateſt below this was probably that of ADAM, co-operating at firſt with the perfection of every thing about him---His poſterity, it is confeſs'd, are caſt in a more imperfect mould, but ſtill capable of comforts in a higher degree, and more in number, than we are grateful enough to own, or prudent enough to ſecure. But we may talk of this ſome other time, the ſhades of evening admoniſh me to retire.

SOPHRONIUS.

CLEANTHES you have obliged us much, but at the ſame time ſo raiſed our expectations of what is yet to come, that we muſt intreat your return to us again, and that we may have your company to-morrow.

CLEANTHES.

I will do myſelf then the pleaſure of waiting on you again, but will not diſturb you too early.

SOPHRONIUS.

There is no great danger that you ſhould; for few leave their bed at this time

of

of year ſooner than myſelf. I value an hour in the morning, as an ingenious Writer expreſſes it, as much as the libertine does one at midnight, and find in it the ſame beauties which he ſo elegantly deſcribes.

CLEANTHES.

Farewell then my friends.

ALL.

We are yours, CLEANTHES.

End of the Firſt Dialogue.

DIALOGUE II.

SOPHRONIUS, HORTENSIUS, CLEANTHES, and PHILALETHES.

SOPHRONIUS.

NOW that we are once more aſſembled, and have refreſh'd ourſelves with a temperate repaſt, we ſhall be glad if CLEANTHES will reſume the ſubject where he left it yeſterday.

PHILALETHES.

I think SOPHRONIUS, the ſubſtance of CLEANTHES' laſt obſervation, amounted to this: That a relative fitneſs between our natures, and the objects of ſenſe, is the true foundation of that pleaſant or tolerable ſituation of man, which conſtitutes health or happineſs; and that an unlucky diſproportion in this matter, or abſolute oppoſition to this fitneſs, creates moſt of the diſturbances and miſeries of which we complain.

CLEANTHES.

You take my meaning very right---and this poſition will lead us to conſider our

ſtructure

ſtructure on a more extenſive plan, than we are commonly accuſtomed to do; we are apt to determine haſtily, and in a contracted manner, on a ſubject of conſiderable latitude: when we reaſon on the mind or diſpoſition, we proceed by a fairer rule; we agree almoſt unanimouſly that it is impoſſible to determine, what muſt neceſſarily be pleaſing or diſpleaſing to another.---But when we come to diſcourſe of the body, and its functions, we draw a very little circle around it, within whoſe ſcanty limits we place the ſeat of all enjoyment, while all beyond is diſappointment, diſcontent, and ſuffering---We know where the ſhoe pinches, better than thoſe who wear it; and are almoſt ready to ſay, it ought to pinch, whether it does or no---not ſo, the wiſeſt, as well as the kindeſt of Beings; He has formed men in ſo amazing, ſo advantageous a manner, that each ſex with their variety of temperature, ſtructure and diſpoſition, cannot but meet with ſomething relatively agreeable, in almoſt every condition of exiſtence; whence country and climate, employment, ſituation and events, are all at different times, and under certain

circum-

circumſtances, reconcileable with human happineſs.

HORTENSIUS.

But how does this appear?

CLEANTHES.

Take one inſtance HORTENSIUS in which this truth appears ſo very plain, that inſtead of denying it, we lend it all the aſſiſtance we can; even borrowing in its favour the ornaments of rhetorick and harmony of numbers; and this in an inſtance where (if ever) we ſhould leaſt of all expect to be thus employed.

PHILALETHES.

I almoſt gueſs what you are going to ſay; but proceed.

CLEANTHES.

I mean in the accompliſhment of that awful threatning at the fall of ADAM; "that he and his poſterity ſhould earn their bread with the ſweat of their brow;" and yet what ſavory meals, what ſatisfaction and pleaſure, does not, or may not flow from this very ſituation of life? and therefore flow---not from an abſolute neceſſity in general of bodily fatigue to happineſs,

pineſs, but from the ſuitableneſs of its nature to the robuſt make, and untutored ſtrength of thouſands. If however, the clown ſhould be perſuaded out of his happineſs, by holding up to him a flattering portrait of refin'd enjoyments, let him try the change, and be as happy as idleneſs and ſoft amuſements can make him: when being incapable of acquiring new ſenſations, and out of the reach of his natural ones, he will own himſelf formed for a rougher taſk; and that a life of labour is to him a life of ſweets.

HORTENSIUS.

What a pity it is your clown is not qualified to lament in numbers—

——pol me occidiſtis amici
Non ſervaſtis—cui ſic extorta voluptas.

CLEANTHES.

Be as jocular as you will HORTENSIUS, but you cannot deny the fact. The greateſt obſtacle in this, as in other caſes, to the attainment of truth, is prejudice whether of liking or diſtaſte, and very hard to be removed. It has been prettily obſerved, that people will hunt, as it were, for reaſons to confirm firſt impreſſions, in compliment

pliment to their own ſagacity; nor is it every mind that has the ingenuity to confeſs itſelf miſtaken every time it finds itſelf wrong.—And ſo much for our clown.

HORTENSIUS.

I muſt confeſs you have made him a very rational being, and capable to inſtruct his betters. But go on, if you pleaſe, to remove thoſe many difficulties which ſeem to oppoſe your paſſage.

CLEANTHES.

Upon a ſimilar plan of reaſoning, I go on to ſuppoſe that we judge very improperly, when we conſign over to inevitable miſery, and a wretched prolongation of life, all ſuch as live by occupations that appear diſagreeable to us; that we know to be hazardous, and ſometimes fatal: for is it ſtrictly true, that a given occupation, as ſuch, ſhall prove certainly detrimental to all who undertake it; and that even to a certain point and degree? I am confident I am authoriſed to ſay, it is not; and to aſſert, that the diſpoſition of men towards the vaſt variety of employments of every kind, depends on a particular frame of mind, and force of conſtitution, in conſe-

quence of which they neither dread, or experience the miſeries which the ſtander by is apt to fix as their inevitable lot.—And hence, not only with content, but with indiſputable marks of mirth, do the poor enter on undertakings of the moſt alarming nature, to the eye, and apprehenſion of the public.

SOPHRONIUS.

There ſeems a good deal of probability in what you ſay CLEANTHES, and indeed what would become of the world if it were otherwiſe? there would then be an immenſe number of human beings daily deliver'd over to certain perdition of health, and miſerable ſenſations, who from their own private ſituation, and that of human affairs, muſt unavoidably enter the liſts with theſe formidable antagoniſts, or be obliged to want neceſſaries themſelves, and to diſtreſs the public.

CLEANTHES.

And yet neither the one nor the other of theſe, is (in my opinion) abſolutely neceſſary. The indigent may purſue moſt occupations, with little or leſs detriment than the rich can wallow in luxury, and exceſs

of

of riot—and the apparent inconveniencies that are ſometimes attendant on poverty, are equalled, if not exceeded by thoſe that ſpring from the abuſe of riches.

PHILALETHES.

But you do not pretend to deny, that certain trades and employments, have in themſelves a natural tendency to impair health, or that they really do ſo on ſome occaſions?

CLEANTHES.

Certainly not—Many have undoubtedly fallen a ſacrifice to the unhealthy ſituation in which they were placed—but this is no more a certain proof of the abſolute fatality of an employment, than it would be of the unavoidable conſequence of a tempeſt, that one ſheep or horſe ſhould periſh, when hundreds eſcape; or that ten trees ſhould be blaſted out of a crowded wood.

SOPHRONIUS.

There are more reaſons probably aſſignable in favour of your argument CLEANTHES, than the general one you hinted at juſt now.

CLEANTHES.

Thoſe I have, are at your ſervice — Such as, that among this claſs of men, either natural ſtrength of conſtitution, the advantage of uſe and habit, or ſome prudential cuſtoms known to, and practiſed by artificers in their reſpective ſituations, do carry the greater part of them with ſafety through their danger.

SOPHRONIUS.

If the king of Pontus could ſo familiariſe his conſtitution to poiſon, that no application of that kind could ever kill him, why may not artificers accuſtom themſelves to deal with danger, and to handle deadly things, yet eſcape unhurt?

CLEANTHES.

Beſides all which, a very conſiderable portion of thoſe who are obliged to labour hard for food, are uſually addicted to ſuch exceſs in the article of liquor, as almoſt exculpates their calling from having any ſhare in their miſery; and would have made them an eaſy prey to diſeaſe and ſuffering, had their lot been caſt in a much more promiſing ground.

PHI-

PHILALETHES.

And may we not add another cauſe, the real diſtreſſes of the deſerving poor, whether from modeſty, misfortune, or the difficulty of procuring the neceſſaries of life, owing to a real or pretended ſcarcity? in which caſe we may comprehend how labour of any kind meerly as ſuch, may become detrimental to health, and too great a burden for ſo much wretchedneſs to bear? and can we wonder that nature in ſuch a ſinking ſituation (eſpecially uninſtructed by education, and unaſſiſted by religion) ſhould graſp at any twig of momentary relief, or catch at the temporary ſupport of liquor, when it cannot obtain the more durable refreſhment of food?

CLEANTHES.

Indeed I am willing to make great allowances for the irregularities of which the poor are apt to be guilty on theſe occaſions: yet too often I fear they are to blame. But to finiſh this part of my argument, as very different means will ſometimes bring men into very ſimilar diſtreſſes, it is impoſſible for opinion alone to determine, what degree of health would have fallen to any

perſon's

perſon's ſhare in this or that particular trade or ſituation of life — At leaſt it is certain, that there is ſcarce a diſtemper to which the labouring world is deem'd peculiarly ſubject, which is not at one time or other the lot of the higher ranks of life.

HORTENSIUS.

Pardon me CLEANTHES if I raiſe another difficulty. While I was purſuing my ſtudies in the Univerſity, I dipped into an Author, of whom I know not whether he pleaſed me more with the elegance of his ſtile, and variety of his learning, or terrified me with the dreadful picture of the ſufferings of tradeſmen.

CLEANTHES.

The book you mean is *Ramazzini de Morbis Artificum*. The ingenious author, ſtruck with the diſorders with which he ſaw mankind afflicted, ſet himſelf to enquire what ſhare of them could be imputed to the nature of the trade and employment of each reſpective artificer.---And hence the diſeaſes thus appropriated to tradeſmen have been thought as unavoidable, as the inheritance of a gout or ſome other diſor-

der,

der, derived from parents, without a poſſibility of cutting off the miſerable entail.

HORTENSIUS.

But are his accounts then exaggerated, and can the long catalogue be fairly reduced to a more comfortable ſize?

CLEANTHES.

Indeed I think ſo, and to tell you the truth, I have ſometimes amuſed myſelf with ſtriking off ſome ſuperfluous accuſations: but indeed, he is on my ſide of the queſtion as far as he gives rules, and preſcribes medicines, to prevent, or remove theſe inconveniences; and this he does very frequently.

SOPHRONIUS.

I wiſh we could have a ſpecimen of what you have objected to this Author.

HORTENSIUS.

I think CLEANTHES will let the firſt chapter paſs.---The digging in the mines is ſo notoriouſly dreadful, as to be inflicted only as a puniſhment for the moſt outrageous offences---He can ſtrike off nothing there.

CLEANTHES.

What, not the *Viruli?* the little dæmons and ſpectres, which run about, and terrify the workmen, and can be caſt out only by faſting and prayer, as KIRCHER informs us---an employment to which neither the place nor the people ſeem very well adapted. The ſlaps they are ſaid to receive from theſe dæmons, and which are uſually followed by death in a day or two, are probably occaſioned by ſome peſtilential blaſt---the little footſteps they leave behind them, like thoſe of children of two years old; their large hats, and goggle eyes, I leave to be accounted for by the powers of imagination; eſpecially in a place, where the vapours may diſturb the brain perhaps, and impair the ſight.

HORTENSIUS.

But RAMAZZINI argues in a different manner, with reſpect to their ſight, which he ſays is ſtrengthened by looking on braſs, agreeable to a quotation from PLUTARCH, as explain'd by MACROBIUS, and mentions in ſupport of it a Collyrium found in the works of CELSUS, in which *Squama Æris* is an ingredient; and hence accounts

accounts for HOMERS uſing the expreſſion of νωροπα χαλχον.

CLEANTHES.

I have always conſider'd the epithet in a different ſenſe, and that the Poet deſigned by it to repreſent ſuch a high poliſh of *Agamemnon's* armour as ſhould dazzle the eyes of the beholders.--- And the epithet in this ſenſe is literally applicable to a few inſtances, where perſons have been cruelly deprived of their ſight, by having their eyes expoſed to the ſurface of highly poliſh'd braſs, render'd burning as well as ſhining by the beams of a bright ſun.

SOPHRONIUS.

But did RAMAZZINI himſelf believe in theſe ſpectres?

CLEANTHES.

At firſt he doubted, but at laſt his credulity ſeems to have got the better, for he thus expreſſes himſelf, " *A perito metallurgo Hannoverenſi, accepi fabuloſum non eſſe, ut putabam, id quod de hujuſmodi dæmunculis in fodinis ſtabulantibus tradunt* ;" and then adds, that the Hanoverians had given theſe little devils a name in their own language.

HORTENSIUS.

But I think the devils ſhould be rather employ'd in encouraging men to dig for metals, the *opes irritamenta malorum*, than in blaſting their labour.

CLEANTHES.

You are at liberty to comment upon it as you pleaſe, and you may even doubt with reſpect to braſs, how it happens, that being a creature of art, it ſhould have any ſubterraneous dwelling at all.

HORTENSIUS.

I have been told by ingenious men, that the word in ſtrictneſs ſhould be rendered copper---but at any rate, I ſuppoſe, you do not mean to exculpate theſe horrid caverns, from impairing the health, or ſhortening the lives of men?

CLEANTHES.

By no means, nor to contradict RAMAZZINI univerſally: but by appealing to the great improvement in natural knowledge ſince his time, and to the more certain diſcovery of the properties of various bodies, to deduce, that much leſs inconvenience follows from many trades now than

did

did in his days.---The putrid air of ſhips, hoſpitals and crowded jails have doubtleſs made dreadful havock formerly; but ſince the introduction of ventilators, this no longer makes a neceſſary part of the ſufferings of ſailors, priſoners, or patients ſo confined.

PHILALETHES.

But ſurely CLEANTHES, there are trades which can have nothing brought in their favour, meerly as trades?

CLEANTHES.

Fix on one if you pleaſe.

PHILALETHES.

What think you of a Painter, or grinder of colours?

HORTENSIUS.

RAMAZZINI himſelf gives up this point you know, and obſerves that painters in general are very ſhort lived.

CLEANTHES.

The materials employed by painters are of a noxious nature, if conſtantly admitted by the noſe and mouth. RAMAZZINI obſerves of portrait painters, that they are generally

nerally unhealthy, and very ſhort lived.—So far as this obſervation holds true, it may better be imputed to their ſedentary life, and ſtretch of thought and invention, than meerly to the ſmell of their colours. But if we look into their hiſtory, we ſhall find, that many of them were intemperate followers of mirth, and engaged very deep in debauchery---and on the other hand, we have names of a capital rank among them, who have been inſtances of health and longevity—PERRUGIN, who had the honour to inſtruct RAPHAEL, reached his ſeventy-ninth year---CARLO MARATT his Eighty-ninth---one died upwards of Eighty, without ever having known a day's illneſs---TINTORETTI died at Eighty-four---and the celebrated TITIAN lived to the hundredth year of his age, and then died of a no leſs fatal diſorder than the plague; and yet is ſaid to have diſcover'd a genius, and exerciſed himſelf in painting ſo early as the ninth year of his age---FERNELIUS' inſtance of a painter who ſucked his bruſh, is entirely out of the queſtion.

SOPHRONIUS.

As well as the people melting in a glaſs-houſe, and drinking large draughts of cold water,

water, or reapers ſweating in the heat of ſummer, and intemperately pouring down ſmall beer.

CLEANTHES.

Theſe points are certainly to be attended to, in a critical eſtimate of human ſufferings; and I think my general poſition is pretty well eſtabliſhed; and that RAMAZZINI may be ſuppoſed to have been a little miſtaken in other articles, as well as in thoſe already treated of.

HORTENSIUS.

I will interrupt you but this once; and it ſhall be with obſerving, that the purſuit of knowledge, and the compounding of medicines, are both placed by this Author in the ſame black catalogue.---Men of learning and ſtudy, have taken up, it ſeems, an unwholeſome employment; and the preparers of medicine, and diſpenſers of health, are but themſelves devoted victims to pain and diſeaſe? Who then can be ſafe?

CLEANTHES.

Thoſe who do not confine themſelves too long to one ſpot or ſubject; but mix occaſionally

ſionally with amuſing company, and exerciſe themſelves in a convenient manner.—Then will ſtudy be ſo far from haſtening the decline of nature, that it will longer keep the powers of the body in a ſtate of placid pleaſure, by uniting them more ſtrictly to the ſenſible workings of the mind.

Nor will the compounders of medicine receive any other detriment, than what imprudence in blending powerful drugs, or conſtitutional antipathy to many ſcents may chance to occaſion. In ſhort there ſeems to be little wanting here but rules, and ſome care to obſerve them; and theſe are wanting on many occaſions in human life; and in ſome employments from which I believe you would not wiſh to be wholly excuſed. What think you of the occupation of eating? more calamities I will venture to ſay ariſe from our irregularity in the diſcharge of this univerſal and yet very dangerous duty, than belong of neceſſity to any, or all the trades, which, with the diſeaſes in their train, make ſo dreadful an appearance in RAMAZZINI. But it is impoſſible

poſſible to give you all my obſervations on this Author at this time.

SOPHRONIUS.

Nor is it neceſſary — as much as belongs to the general argument is ſufficient. If I miſtake not, you ſubmit your opinion to be judged of, rather than lay down principles, to which you demand aſſent. --- You can have no motive for attempting to reconcile men to their lot, but the pleaſure of making more men happy: and therefore if ever a free enquiry is particularly commendable, it is when public utility is all the end propoſed.

But you were ſaying, that the higher ranks of life were generally ſubject to as many diſtempers as the laboring poor, now they are ſo far from boaſting an exemption from ſuffering, that they readily join in the general accuſation, of the body being an ill ſupport to the generous undertakings, and extenſively uſeful plans, in which their influence and importance naturally engage them.

CLEANTHES.

Natural indeed is the attempt of the

ſenſible and noble ſubject, to lend every aſſiſtance, and exert every power in the ſervice of his country, and for the comfort and glory of his king. And when the peaſant disbelieves, and the ſatyriſt exclaims againſt, the poſſibility of men being diſpoſed to ſo arduous a taſk, it will be eaſy for thoſe who reaſon upon the plan of relative fitneſs, to underſtand how men of noble birth and exalted ſentiment, cannot but enjoy every opportunity of advancing the public welfare, and from a warmth of true zeal, bear any fatigues relative to the glorious cauſe in which they engage. Nor has it been peculiar to ancient hiſtory to furniſh characters, in which accidental or conſtitutional infirmity was no bar to the exertion of ſuch mental powers and active endeavours, as the critical ſtate of affairs more particularly claimed. --- Nay farther, it has been known, that ſudden and important occaſions for great and deſperate efforts, have rouſed the enfeebled powers, and reſtored the baniſhed abilities of men born, and qualified for the execution of the moſt important truſts. --- An effort this as ill ſuited to thoſe of ſordid rank or education, as would be the peaſants

ſants toil and drudgery to the ſenators of the land.

SOPHRONIUS.

I ſuppoſe CLEANTHES means to ſhew, that while the great and powerful are liable to the ſame accidents and ſufferings with others, a greatneſs of ſpirit, and eager deſire carries them occaſionally through greater difficulties, than could be otherwiſe ſuſtain'd; and that a ſteady reſolution, and perſevering ſpirit, may bear up againſt misfortunes, which would cruſh and conquer leſs elevated minds.

CLEANTHES.

Yes, SOPHRONIUS; and therefore that we ought not to be ſo very apprehenſive of the dangers, and ſo fond of deſcribing the wretchedneſs of an elevated rank and ſtation. As if providence had confined the poſſibilities of happineſs to particular ſpots, and not ſcatter'd it over all creation, or had beſtowed it on ſilent and retired natures, and with-held it from the more active and uſeful part of mankind. --- In ſhort that no employment meerly as ſuch, ſhould be the object of our cenſure, till we have

thoroughly weighed all the arguments on the favourable ſide. But HORTENSIUS looks grave.

HORTENSIUS.

I was thinking of that melancholy picture of human nature, given us by the ROMAN SATYRIST, where each man is diſcontented with his own employment, and envies that of his neighbour. --- To what ſhall we impute this CLEANTHES?

CLEANTHES.

We bring on ourſelves a great part of thoſe evils, which we are ſo fond of lamenting, by a miſtaken choice of employment or profeſſion of life, no ways adapted to any powers we poſſeſs, or inclinations we experience; and thus while we are ever acting againſt natural bias, we become of conſequence, reſtleſs and unhappy. Among thoſe who ſeek ſubſiſtence or immortal fame by engaging in the dangers and fatigues of a military life; how many have been known whoſe delicate frames were never deſigned for ſuch rough and boiſterous encounters, ſome of whom were enter'd on the liſt of warriors almoſt with rattles in their hands?

It

It requires ſtrength of conſtitution and fortitude of mind to brave the extremes of climate, to croſs inhoſpitable deſarts, — and face undauntedly all the horrors of war. --- The noiſy fame and extenſive reputation of a Demoſthenes and a Cicero, have determined many to the toil and labours of the bar, whoſe lungs and bodily vigor, were not a match for ſuch fatigues. We deſtine our children, as it were from the womb to certain employments, without conſulting either heaven or common ſenſe in the choice. --- It may be ſaid, we conſult convenience, and a very proper judge too, provided we lay the whole of our caſe before it, and conſider the happy, as well as the ſplendid condition, in which we are aiming to place the object of our tender regard.

SOPHRONIUS.

The freedom of our nature ſeems to require, that we ſhould be left in a great meaſure to ourſelves on ſome occaſions; of which number is the kind of employment or profeſſion we chuſe for life. But then doubtleſs we ſhould watch every poſſible indication, that can diſcover in ourſelves or others which way real genius tends.

CLE-

CLEANTHES.

And yet what is more common than to derive an almoſt inſuperable bias from the accidental circumſtances of birth, connexion and example? If example has ſo prevalent a force, as to make us ſtem the ſtream of natural propenſities, and ſeductive pleaſures, can we wonder that in leſſer inſtances, and of a leſs important nature, it ſhould govern almoſt with a nod? yet example I am perſuaded has been often ſufficient to give an early determination to youth, to tread the ſelf ſame paths of whatever kind, which their parents, or particular friends did before them. And thus inclination miſtaken for ability has led them into ſcenes of life, for which they were never deſigned, by diſpoſition of mind, or texture of body. But by whatever means we arrive at ſo much diſcontent, the conſequence is almoſt always the ſame; that we are ready to lay the fault on our own particular ſituation; and to think that a different employment or ſtation, would have ſuited us better, and rendered us a great deal happier --- yet where (to purſue a little the poet's plan) is the mighty difference between the ſoldiers camp, and the ſailor's cabin?

cabin? both callings are expoſed to frequent dangers, and to horrible diſtreſs; and the ſtarting of a plank will as effectually put an end to the mariner's, as a bullet, to the ſoldier's troubles. Suppoſe this was the only circumſtance to be attended to, on the occaſion. --- The interruption of reſt and peace, is more the fate of crowded cities, than of rural ſcenes, and calm retirements: but ſolitude may at ſome times be more painful than crowds; and hurry is better calculated for ſome diſpoſitions, than indolence and eaſe.

SOPHRONIUS.

You will allow however that the number of the happy, is comparatively few.

CLEANTHES.

I am afraid ſo; though the poſſibility of attaining happineſs is generally admitted; and the eager purſuit of it, evident beyond a doubt. For wherever there remains a ſituation untried for the purpoſe, that will appear to be the one, from which our happineſs is to ſpring, --- but how much better would it be to bring back the ſearch for it nearer home, than thus to hunt for it in obſcure

obſcure, and unknown paths? by reviewing our particular bent and diſpoſition, and endeavouring to ſeek things fitting and convenient to it; by attending to our favorite inclinations, not only in their earlieſt dawn, but as they grow up, and keep pace with the improvement of our reaſon. --- Let us attend likewiſe to conſequences; and though we do not always ſee a neceſſary connexion, between ſuch an action, and ſuch a ſuffering; yet, inaſmuch as we have often experienced it, let us ever ſuſpect them as combining againſt our peace.

PHILALETHES.

Honey itſelf is unfavourable to ſome conſtitutions, and yet who could ſuſpect miſchief under ſo palatable a diſguiſe?

CLEANTHES.

Another cauſe which often involves us in great inconveniences, and not unfrequently in bitter ſufferings, is that amazing propenſity in moſt men to *imitation*; --- to live like ourſelves, was a ſenſible phraſe, as meaning a life adapted to our circumſtances and diſpoſition; but to live like others, is the faſhionable folly; in order for which we enter on purſuits quite abſurd in their nature

ture, and as unſucceſsful in their event. Thoſe ſteps which have led another to fortunate preferment, may be impoſſible for me to tread with ſafety; and that ſtorm of life which only makes another ſick, may ſend my poor ſhattered bark to the bottom. Our diſpoſition, not our rank and ſituation in life, ſhould determine the nature of our principal purſuits, and our mode of living; and thus the field or the cloſet, expenſive taſte or regular ſobriety, are all compatible with, and may occaſionally make a part of public as well as private characters.

SOPHRONIUS.

You might have added, CLEANTHES, that whenever we act in oppoſition to our natural inclinations, in relation to things indifferent in themſelves, we muſt be conſtantly wretched and uneaſy. When we go out of ourſelves (as it were to occupy another) we neceſſarily become ſtrangers at home --- whereas every thing deſireable, and that can give us true content, muſt be relative to feelings not of others, but of our own, peculiarly, and complexionally ſuch. TULLY, that great maſter of reaſoning, as well as of eloquence, gives us

advice to the ſame purpoſe. "*Omnino ſi quidquam eſt decorum, nihil eſt profecto magis, quam æquabilitas univerſæ vitæ, tum ſingularum actionum; quam autem conſervare non poſſis, ſi aliorum naturam imitans, omittas tuam.*" --- But for the preſent we will drop this ſubject, and reſume it again in another place, as I am deſired to introduce you to ſpend the remainder of the day, with our worthy neighbour ARISTUS, who would very willingly be admitted a ſharer in theſe our friendly debates --- it is about the time I promiſed to be with him. —

ALL.

We ſhall willingly attend you thither.—

End of the Second Dialogue.

DIA-

DIALOGUE III.

CLEANTHES, HORTENSIUS, SOPHRONIUS, PHILALETHES, and ARISTUS.

ARISTUS.

I think myſelf peculiarly happy, in having this agreeable company at my table; and am not without hopes that they will honour it with ſome ſuch converſation, as I know they frequently hold together. I doubt not but it would prove as uſeful as what we have tranſmitted to us of that kind, from the philoſophers of *Greece* and *Rome*.

HORTENSIUS.

Had you been preſent ARISTUS, at the entertainment of yeſterday, and this morning, you might well have fancied yourſelf at the table of ſome ſuch antiquated ſages. For CLEANTHES has been employed in varniſhing over all the cracks and imperfections of our nature, and endeavouring to perſuade us, that whatever we complain of in this world, is either not

worth complaining of, or what we might eaſily avoid if we pleaſed. --- I have been taught to lay a great deal to the charge of human frailty, and am not willing to be robbed of ſo eaſy a defence. --- And yet I cannot help owning there is more truth in ſome things which he aſſerts, than I have formerly even ſo much as ſuſpected.

SOPHRONIUS.

Want of conſideration, HORTENSIUS, is the permanent cloud that obſtructs the rays of truth. --- Your youth deſerves pardon, and your ingenuous confeſſion praiſe. --- But I am miſtaken if CLEANTHES, has not more artillery to play off, before he quits the field.

ARISTUS.

I hope I ſhall be preſent at the engagement.

HORTENSIUS.

Why not? CLEANTHES is no Rhodian leaper. He is ready to perform on any ground.

ARISTUS.

Let us then repair to that arched bower, where neither heat nor noiſe are likely to diſturb

diſturb us. — Give me leave to lead the way. The fruit and wine ſhall follow us.

CLEANTHES.

I will not decline a taſk ſo obligingly impoſed upon me, though I doubt not but many preſent are better qualified for it than myſelf.

HORTENSIUS.

I promiſe you I am not of the number; and I even tremble for your ſucceſs.

CLEANTHES.

I am obliged to your friendly fears; but leſt they ſhould miſlead ARISTUS, I think it neceſſary in a ſummary way to explain the nature of my undertaking to him. I happen, ARISTUS, to be wonderfully diſpoſed to fancy, that all things are ſo contrived, as that we generally have it in our power to make them ſubſervient to our intereſt. --- We are unavoidably affected with every thing around us; this is granted. But it appears to me, that we might avoid many unhappy influences, under which we daily ſuffer, by a due obſervance of certain rules in our own power. And that many

of

of the evils which occaſion ſuch frequent complaints, may be robbed of their more malignant quality, and render'd harmleſs, when they cannot be made palatable, --- I repeat it, (for it cannot ſink too deep into our mind) that relative fitneſs is the whole of human happineſs, whether applied to mind or body; and I have aſſerted that in moſt caſes, there is ſo little attention paid to it, that from hence, more than from any unfavourable circumſtances in our nature, much of human ſuffering flows. Is there any thing in this ſo very paradoxical, any thing repugnant to reaſon or experience?

SOPHRONIUS.

I acknowledge the truth of much you have ſaid; but ſome difficulties ſtill remain. For inſtance, I have remarked many, who though they ſeemed pleaſed, and made the beſt of events for a part of their lives, yet ſeldom could keep their temper or good humour to the end. And yet this in people, who fancied they were taking the very ſteps you recommend of adopting things agreeable to their taſte.

CLE-

CLEANTHES.

This disappointment is easily accounted for. There are such changes introduced by the hand of time, both of mind and body that the same things cannot always please: and not unusually very distant tastes and even opposite inclinations are seen to follow in succession. Hence those salutary cautions of not tying ourselves to unrelaxing rules of conduct, when the satisfaction resulting from them no longer exists. The things remain the same; it is we that alter --- *Non sum qualis eram*, may be applied by every mortal; and with respect almost to every amusement. --- There is a decency, there is a propriety, I am sure there is a pleasure, in always acting conformably to the dictates of reason. But if age (for instance) will affect the levity, and join in the giddy schemes of such, whose powers and passions are of a higher form, what can be expected but disappointment? what ought to follow but derision? nor will youth reap any comfort from affected formality, or from disguising itself in the garb of soberer years. --- In nothing more perhaps, is this absurdity seen, than in the levelling tyranny

of

of faſhion, where tottering age muſt face the ſame inclement ſkies, and as lightly clad, as the ſprightly glow of buxom youth. What wonder then, if man anticipates, or doubles the infirmities to which he is naturally heir? The diſpoſition will determine our real feelings in ſpite of all our tricks.--- Our conſtitution, the pain or pleaſure of our purſuits. —

ARISTUS.

Yet alas! this tyranny is extended to the table as well as to the toilet; and we muſt eat and drink, not only what we do not like, but even what we do not know.

CLEANTHES.

'Tis very true; and yet independant of whim and caprice, there is a real change of palate, as well as of the powers of digeſtion at different periods of our lives.

ARISTUS.

I have occaſionally converſed with medical gentlemen, who were of opinion, that this alteration of taſte and appetite, was an inſtance of the perpetual care of Providence for our welfare,

HORTENSIUS.

Thoſe Gentlemen you ſpeak of, are pleaſed to call wine the *Lac Senum*. But I find nothing repugnant to my conſtitution at preſent, in good *Burgundy* and *Champaign*, though I am afraid my follies and flights denote me young.

PHILALETHES.

The juice of the grape in moderation ſuits all ages above infancy, and perhaps diſagrees with few conſtitutions. --- But the remark of CLEANTHES, remains notwithſtanding unrefuted. If the powers of digeſtion, and the condition of our fluids vary, as they certainly do, at different periods of our lives, ſo doubtleſs ſhould our diet; and to ſay that we have no natural propenſity to guide us to a judicious choice, would be allowing the brutes to have more foreſight than ourſelves.

SOPHRONIUS.

But do we not on the other hand PHILALETHES, frequently ſee people fond of what is particularly noxious to their conſtitution? what is dame NATURE's deſign here?

PHILALETHES.

The very circumſtance of being denied, greatly enhances the value of what we covet, and makes us proportionally more eager after it; and then the mind rather than the body is to be called to an examination; but it may be accounted for even on the principle of conſtitution: inaſmuch as we can never eagerly deſire, what always gave us pain; and the things which now for a while diſagree, having formerly given us pleaſure, we naturally hope to recover that ſtate again, and feel internal longings to make the experiment. And in general, with ſucceſs. Antipathies, born with us, and unintelligible abhorrences, as they are rare, ſo they need not be introduced into this account.

HORTENSIUS.

But upon this principle of nature being man's internal prompter to whatever is peculiarly proper, how can we account for the univerſal abhorrence we all entertain for medecine? ſhould not this DEA CONSERVATRIX impell us on to our good, and make us pant for the medicated bowl,

bowl, whether crowned with wormwood or roſes?

PHILALETHES.

I do not in the firſt place allow there is an univerſal abhorrence in our nature to phyſic; for uſe, or ſome other cauſe makes it palatable to many; nay, we introduce one of the moſt fetid drugs into ſauce, and even into ſnuff. — But when otherways, it is ſufficient to ſay, that nature is not idle where our health is concern'd.--- She receives and retains the moſt nauſeous compoſitions, when inſtrumental to the grand object, health. --- She foreſees probable ſufferings in the way, and willingly embraces them, as neceſſary to ſucceſs.--- The greateſt generals have not been aſhamed to confeſs ſome little tremor at the onſet to battles, in which they have conquer'd. --- And martyrs have not always view'd the ſtake without tranſitory terror. I ſpeak not of nature as of a compulſive force, but as of an impelling and generally a prevailing principle.

But it is time to reſtore the oar to CLEANTHES' hand, though from his ſilence I preſume we have not ſteered much out of the way.

CLEANTHES.

No --- but to uſe your own metaphor, you have not crowded all the ſail you might; you have paſſed over that very ſalutary ſagacity of nature, which in illneſs ſo particularly diſpoſes us to covet things beneficial, and to loath things detrimental. Of this kind is our great averſion to fleſh in every ſhape, during a putrid ſtate of our juices, and our eagerneſs for every thing acid.

HORTENSIUS.

By your leave, then either *Nature* or her handmaids were miſtaken, in a violent fever I lately had. --- For my nature called aloud for water and ſmall beer, and I well remember they were both denied me.

CLEANTHES.

It was yourſelf only that was miſtaken.--- *Nature* called aloud, and properly for ſmall diluting liquors; it was HORTENSIUS, called for cold water and ſmall beer.

ARISTUS.

I believe CLEANTHES, is pretty right.--- Not but there are inſtances of very ſucceſsful

ceſsful temerities to be met with in the chronicles of the ſick.

CLEANTHES.

Perhaps they only appear ſuch to us, from our ignorance of what nature is deſigning.

HORTENSIUS.

I muſt not aſk CLEANTHES for a definition it ſeems; but I may perhaps, for an explanation of what is meant by the word NATURE, in medicine.

CLEANTHES.

It is a power with which the human body is endued, reſulting from the union and harmony of its parts, and their intimate communication with the ſeat of ſenſe, the brain, of raiſing ſuch commotions within itſelf, as have an immediate tendency to remove obſtructions, throw off what is hurtful, and change or check the courſe of various fluids. Some perſonify as it were this power, and give it the name of ANIMA, enthroning it in the mind, whence it darts its providential eyes into every part of our frame, to prevent

vent diſeaſes, and ward off danger: but if we conſider all the artifices attributed to this imaginary being, we ſhall find her ſometimes over-acting her part, and ſometimes miſtaking it. Which errors are eaſily accounted for, if we make the word Nature ſtand for matter and motion, as blended in the ſtructure of the body. In this ſenſe I underſtand the Φυσις of HIPPOCRATES and the ancients, the NATURA of SYDENHAM and the moderns.

ARISTUS.

You allow therefore that nature is ſometimes miſtaken in her operations, and ſtands in need of correction.

CLEANTHES.

Very frequently; and yet theſe errors have been aſcribed to a providential interpoſition of the ANIMA. Take an inſtance; violent reachings uſually attend a ſharp fit of the ſtone or gravel. This is ſaid to be a contrivance of this tutelary being, to drive the ſtone along the paſſage to the bladder, whereas it is more likely to retard its progreſs, and certain to impair the ſtrength.

So-

SOPHRONIUS.

What is NATURE doing then all this time?

CLEANTHES.

Nothing--ſhe is overpowered, and wants aſſiſtance. The reachings are the conſequence of a general irritation begun by the aſperities or ſize of the concretion, and communicated to the nerves of the ſtomach---till theſe and all the parts are more compoſed, there is little chance of expelling the enemy.

HORTENSIUS.

By your leave, let us change the diſcourſe. I ſhall grow whimſical if I hear too much of theſe things.

CLEANTHES.

With all my heart: though I forget where we were.

ARISTUS.

I'll help you on---an obſervation occurs to me, from your reflection on the change of diſpoſition, being dependant on that of years; which ſeems to make a little againſt your very comprehenſive ſcheme of

of happineſs. It is this, --- that there ſeems to be no ſeaſon or period of life which a reaſonable man would dare to fix on, might he have his choice of remaining in it, during his reſidence on earth. -- For indeed where could he fix? he would hardly prefer the helpleſs ſtate of infancy; and yet infants have their joys it is certain; but they leave not ſufficient traces on the memory, to be afterwards deſcribed. Much of the apparent ſufferings, the ſobs and ſorrows of this age, ariſe from the improper conduct of thoſe about it, as well as many that are really ſuch. But it cannot be ſuppoſed that man after having known the uſe of reaſon, ſhould fix on an exiſtence where he has ſo few powers at command.

The life and fire of youth, would ſeem more ſtrongly to recommend itſelf, but that unfortunately this age is not without alloy. The fire often burns too furious for our own ſafety, and not unfrequently endangers that of the public; ſo that the parties themſelves have acknowledged the unſatisfactorineſs of their purſuits, and have ſeen the approach of autumn, and met it with pleaſure, after the dangerous ſurfeit of a youthful ſummer.

HORTENSIUS.

You have ſaid enough on that -- pray haſten to the next ſtate.

ARISTUS.

A ſtate, which is doubtleſs the beſt calculated for the true enjoyment of life; but in which we act perhaps more injudiciouſly than might be expected.

The latter end and dregs of life, are ſo frequently held out to us in an unfavourable manner, as almoſt to eſtabliſh a neceſſity of ſuppoſing bodily infirmity and mental perverſeneſs, the unavoidable concomitants of age. But though this is not quite a fair repreſentation of the matter, yet there is too much truth in it, to allow the leaſt probability of this being the ſituation to which we ſhould give the preference.

HORTENSIUS.

Unleſs, when nature ſends new teeth, furniſhes freſh crops of hair, and beats off each hovering infirmity, as a careful mother would do flies that were about to ſettle on her ſleeping babe.

CLEANTHES.

You can ridicule this age I ſee, HORTENSIUS, without bluſhing: but theſe are *Raræ Aves*, not to be brought into precedents. — The proper reply to what ARISTUS has offer'd I take to be this: — That each ſtate in ſucceſſion has a reſerve of comforts for man, dependant on, and connected with each other.—Happineſs like ſome proſpects, ariſing not from a ſingle view, but from comparing a wide expanſe together; where deſarts are oppoſed to fruitful vallies, rocks to plains: the terrors of the main to the ſoothings of the rill; the ſolemnity of a ruin, to the enchanting melody of a grove.

And from thus arguing on the principles of variety and compariſon, as relative to human happineſs, a word or two might be offer'd in favour of ſickneſs and pain, if I was not afraid of ſurpriſing HORTENSIUS too much.

HORTENSIUS.

You cannot ſurprize me more than you have already done; you have opened a ſcene quite new to my imagination, and may (for the preſent at leaſt) tranſport me whither you

you will. --- I have read, that health for want of change becomes diſeaſe: nay, that there is a pleaſure in madneſs which none but madmen know; but I muſt confeſs theſe are pleaſures I am not eager to taſte.

CLEANTHES.

Theſe are very violent expreſſions it muſt be allowed; but that ſomething ſimilar to the firſt of theſe aſſertions is not entirely without foundation, is not perhaps ſo difficult to make appear.

HORTENSIUS.

To ſpeak in defence of ſickneſs, pain, and infirmity, ſeems to me as ſtrange an attempt as a panegyric on folly.

CLEANTHES.

It is propoſed only to ſtrip it of what does not eſſentially belong to it, and to ſet it in the faireſt light it will bear; when we may probably ſee reaſon, not only to ſuppreſs our murmurs, but to grow reconciled to our ſufferings; when we find that as pain often treads on the heels of pleaſure; pleaſure is no unfrequent attendant upon pain.

The parching heat of a raging fever,

excites ſuch eager deſires after cooling and plentiful drink, that gratified to its wiſh, it is productive of ſuch pleaſurable ſenſations, as experience alone, not deſcription can comprehend. Even fancy ſometimes lends her tranſitory aid by refreſhing the ſlumbers of the ſick with the idea of cooling cryſtal ſtreams. Let a leſs degree of thirſt, the effect of heat and labour, but ſeize the weary traveller, and what boaſted nectar can exceed the ſweets of the moſt plain and obvious drinks?

To ſpread the languid limbs on eaſy beds, or give the tired eye to ſweet ſlumber, are abatements in the calculation, and muſt be ſubtracted from the ſum total of ſickly ſufferings; they become a kind of comparative enjoyment. --- There are ſeveral delightful ſenſations, which we either experience not, or very faintly in a ſtate of uninterrupted eaſe. --- A ceſſation of pain is productive of ſuch exquiſite happineſs, that we can find no properer method of expreſſing it, than by comparing it to celeſtial bliſs. For as an exemption from pain is one of the ingredients of happineſs above, ſo the removal of it, conſtitutes a heaven below.

HORTENSIUS.

You allow then that diſeaſe and ſuffering are the lot of man, but that ſome how or other, he will get the better of them at laſt, and ſo be happy. The little *Douceurs* you throw in, of ſoft beds, comfortable drinks, and the like, are unknown to all the lower claſs of men, and conſequently to the far greater part of the creation. There are numerous beings who feel the pains of ſickneſs, and the ſting of poverty together; where to their bodily trials are added, the more excruciating ſufferings of the mind: from a helpleſs family weeping around, and calling for that *daily bread*, which they are too young to expect at preſent from any but their *father which is on earth*. Where can ſuch an object derive arguments of comfort to ſupport him under ſuch accumulated trials? Are not bodily ſufferings in ſuch circumſtances, indeed an intolerable load?

CLEANTHES.

From the feeling manner in which you paint theſe ſufferings, I am certain you have been uſed to relieve them; and if ſo,

ſo, allow Providence has not entirely deſerted the poor man's cauſe.

HORTENSIUS.

I have, CLEANTHES, --- and the firſt ſerious check I ever gave to my follies, was owing to the rapturous pleaſure I experienced on ſuch an occaſion. I found myſelf repaid with intereſt, the happineſs I beſtowed on others. --- But what proportion does ſuch relief bear to the conſtant diſtreſſes of the poor?

CLEANTHES.

You ſeem to forget, HORTENSIUS, that whatever virtues may have deſerted your native country, CHARITY, ſtill continues to adorn it. There are numberleſs benevolent ſpirits who go about doing good, who by their counſel and example in different parts of this happy iſland, have raiſed and ſupport charitable foundations, for the reception of the really poor, labouring under diſeaſes of whatever kind. This heavenly principle of compaſſion, almoſt keeps pace with the claims upon it, from the number of the wretched; and may this ſpirit never fail.

CLE-

SOPHRONIUS.

It never can, CLEANTHES, in a nation, that has ſo often been merciful, even to its captive foes.

CLEANTHES.

But to return from this digreſſion. The benevolent Creator, has not been wanting in providing armour for all ranks of his creatures, againſt the aſſaults of ſo dreadful an enemy as *pain*. --- It is acknowledged that our bodies are capable of feeling ſuch excruciating tortures, ſuch inexpreſſible agonies, as have made heathens deſert the ſtation appointed them by Providence, and raſhly put an end to their lives. The reſignation of the chriſtian does not ſo far alter the nature of the man, as to diveſt him of his bodily feelings. And pain may continue till it gets the better of life, or (which is much worſe) till it gets the better of reaſon. But in this dreadful ſtate of things, we are provided with a remedy, a plant of which we may taſte and live: whoſe juice has the power of obtunding the ſharpeſt ſufferings, and of giving (almoſt in a moment) inſenſibility and eaſe.

A-

ARISTUS.

Did not SYLVIUS declare, that he could not have been preſent at ſome ſcenes he was called to, and muſt have laid down the practice of phyſick, if ſuch a drug as Opium had not been diſcover'd ?

CLEANTHES.

He did ; and with a degree of zeal that does honour to his humanity. It is not only hard to endure, it is moſt affecting and ſhocking even to look on ſome of the conflicts, which human nature undergoes: yet for which immediate eaſe could not poſſibly be procured, but from medicines of this particular claſs.

PHILALETHES.

I entirely agree with you in the fact. But I think you might add ſomething farther in defence of your cauſe. There is a power within us, however derived, to which we commonly give the name of *Reſolution.* --- But it has this effect, in general, that by exerting it, we ſuffer leſs than we ſhould do without it. That it is not imaginary, or entirely dependent on conſtitution, is evident from the perſons who are

are often ſeen to employ it. --- And indeed we frequently do not know we poſſeſs it, till a diſagreable occaſion makes the happy diſcovery.

CLEANTHES.

I am very well convinced there are latent powers, both of mind and body, that called forth in great extremities are capable of blunting the keen edge of affliction and pain; and that no one in the calm ſeaſon of health and eaſe, can form any proper notion of what his behaviour would be, under heavy trials. Be this aſſiſtance derived from ſupernatural aid, or inferior cauſes, it fights ſtill on the ſide of human nature.

SOPHRONIUS.

I have obſerved, that in proportion to the averſion with which medicines are ſwallowed, they become leſs ſerviceable, or more troubleſome in their effects; and I have read of perſons who have worked themſelves to ſuch a degree of antipathy, that the very ſight and ſmell of phyſic, has brought on all the conſequences that the compoſition taken down would probably have done.

CLEANTHES.

This too has been obſerved by BOYLE and others. But to conclude the topic of ſick mens comforts, let me add, the return of taſte and appetite after conſtant loathings; of air and exerciſe, after tedious confinement; of the ſight and enjoyment of friends, after a ſtate of ſtupidity, or frenzy: theſe are ſo many inlets of new perceptions of pleaſure, to be ſet againſt the exceptionable parts of the ſcenes we have gone through; but of pleaſure, which owes its origin and force, to antecedent misfortunes. In a word, we enjoy bleſſings better, after having known the want of them: and we are apt to loſe the reliſh of them as ſuch, when they become the conſtant companions of our lives. And in this ſenſe probably it is HORTENSIUS, that health, for want of change, was boldly ſtiled diſeaſe.

PHILALETHES.

But on this principle, ſhould not miſery, if terminating at laſt, be the moſt promiſing ſoil for producing a full and laſting crop of happineſs?

CLE-

CLEANTHES.

I venture not to aſſert ſo much: but I am inclined to think, that a life unchequer'd by diſappointments, unagitated by deſires, and unruffled by misfortunes, would in the preſent ſtate of human nature be a very inſipid exiſtence: and that we have but little reaſon to complain of that regulation, which makes many hardſhips conducive to our trueſt intereſt, and crowns our very ſufferings with pleaſure.

HORTENSIUS.

I muſt confeſs that the happineſs which can only be extracted from miſery, is not much to my palate.

CLEANTHES.

Perhaps not. But if I ſhould ſubſtitute the paſſions inſtead of the misfortunes of life, and prove that ſome of thoſe which are deemed ſo troubleſome, are very capable of being inſtrumental in the happineſs both of body and mind, what would you ſay to this HORTENSIUS?

HORTENSIUS.

That you can change all you touch to gold. The LYDIAN KING however, as

I remember, was no great gainer by the experiment. I know not what ſucceſs it may have in your hands.

CLEANTHES.

The paſſions, HORTENSIUS, were indiſputably given us for our preſent as well as future advantage. They require ſome kind of management, as what does not, that is capable of doing harm as well as good? a certain degree of wind carries the mariner briſkly, yet ſafely on: in the ſame manner a proper proportion of warmth in our temper animates to zeal and perſeverance in things commendable; while a ſtorm endangers or overſets the veſſel. 'Tis not the briſkneſs with which we ſail on the ſea of life, but our touching at improper ports, that ruins us.

ARISTUS.

This is no new doctrine with reſpect to the mental part of us: but I am at a loſs to know how you make a briſk exertion of the paſſions ſubſervient to the body's advantage? I thought health had conſiſted in keeping them very tame. You would not bring fire and faggot to put out a fever?

CLE-

CLEANTHES.

No --- but to kindle one I might. You are to know that phyſicians in ſome caſes ſtand in great need of ſuch a commotion of blood, as is underſtood by that term, and yet cannot always obtain it. I am almoſt inclined to give you a pleaſant hiſtory of this ſort, on which I ſhould be glad of HORTENSIUS's remarks.

HORTENSIUS.

But if I don't underſtand the ſubject?

CLEANTHES.

We ſhall ſee that preſently. -- A reporter of ſtrange events informs us that the Emperor PALÆOLOGUS the ſecond of the name, was ſick, and kept his bed a twelvemonth together, of a diſeaſe that his phyſicians could ſcarce find a name for, and much leſs medicines to cure; but when all deſpaired of his recovery, an *Old Woman* told the Empreſs, that if ſhe made it her buſineſs to vex and anger the Emperor to purpoſe, and would purſue that method continually, it would reſtore him to his former health. *That Sex* (ſays the ſcandalous hiſtorian,) *being generally provided with*

with ſuch a remedy, the Empreſs applied it immediately, and to that degree, as to ſuffer nothing to be done which he commanded; but ſo croſſed and vexed him in every thing, that the torment ſhe continually gave him, at length forced him into a ſweat, by which means the natural heat being ſtirred up, and augmented by ill uſage, it perfectly diſſipated and diſcharged the offending humours that occaſioned his ſickneſs, and the Emperor was perfectly recovered: ſurvived this diſtemper twenty years, and continued in health till he was ſixty. What think you of this HORTENSIUS?

HORTENSIUS.

That 'tis a hiſtory of the author's own invention, calculated only for the trite purpoſe of calumniating the fair ſex, who deſerve not ſuch ungenerous treatment.

CLEANTHES.

I ſee you do underſtand the ſubject, becauſe you fire at a proper time and in a proper manner in the ſex's defence.

HOR-

HORTENSIUS.

I am afraid a little of the lateſt though, to revenge myſelf on the author of your tale.

CLEANTHES.

Whatever becomes of the tale, the aſſertion is extremely true, that unaccountable cures have been performed, by the effects of fright, fear and fury, whether accidentally or deſignedly excited. --- The Gout has not only been inſtantly removed by the paſſions of fear and ſurprize, but eradicated for life; and paralytic lameneſs and contractions, have been ſucceeded by freedom of motion, in conſequence of violent and outragious paſſion; at leaſt if we may give credit to hiſtories that are very well atteſted.

HORTENSIUS.

Why this is charming --- Pain, Poverty, Labour, Sickneſs --- all trifles! PASSION, the *furor brevis* of former moraliſts, ſalutary and commendable!

CLEANTHES.

A comfortable inſtance at leaſt among many, that Providence is ever watching

to bring good out of evil, for the more extenſive happineſs of the creation.

But view it in a medical light, and there is nothing in it contradictory to our beſt founded notions of the human ſtructure. Think only of the fluids drove back as it were from the circumference to the centre of the body, by a ſudden fright, and as inſtantly drove out again, by the neceſſity of as ſudden and impetuous a reſolution. What a ſhock muſt the body thus ſuſtain between ſuch contradictory motions? and what can be affected ſimilar to this by the power of any known medicine? eſpecially if we conſider, that ſome things which might promiſe to bring about great revolutions in our ſyſtem, throw the ſtomach generally into ſuch diſorder, as to prevent the experiment from being brought to a concluſion: or elſe they are ſo weakened by the compaſs they are forced to take, as to arrive at the place of their deſtination with too little force to conquer, or even to attack the enemy.

ARISTUS.

Theſe inſtances I preſume are very rare, and therefore it would not be prudent to venture

venture on the Gout, becauſe now and then a miracle is performed in its favour.

HORTENSIUS.

No ARISTUS, nor on many purſuits which recommend themſelves to inconſiderate youth, by a promiſe of preſent ſatisfaction, and a poſſibility of no diſagreeable conſequences. But prudence does not flouriſh very remarkably in this ſoil.

But there is another thing which troubles me much. I feel a perpetual thirſt for variety, and experience a reſtleſſneſs in myſelf, and obſerve the ſame in others of my age. I wiſh this might be pardonable in the eyes of ſuch a Philoſopher as CLEANTHES, I can hardly expect more.

CLEANTHES.

Indeed my lively friend but you may. It can be vindicated upon rational principles, deduced from the ſtructure of the body, which cannot remain long in the ſame ſtate and condition, without manifeſt inconveniencies. --- Let us ſuppoſe a man in order to avoid troubleſome fatigue to ſit ſtill many days, and to enjoy life as he may fancy, by partaking of delicacies in

which he delights. The higheſt happineſs his condition ſeems capable of, would be to fall aſleep --- perchance that ſleep unquiet, and unrefreſhing --- let him by way of trial, at ſome other time, purſue buſineſs or amuſement, till he is hungry and fatigued; and then let him tell us, which day's meal appeared to him the moſt ſavory, and from which ſleep he derived the moſt refreſhment.

The wearineſs we complain of when we continue long in one poſture, even in ſitting ſtill, may ſeem a hardſhip upon our nature; and it ſounds like a paradox to aſſert, that reſt may be productive of uneaſineſs; yet nothing is more certain; and it is a wiſe and excellent proviſion for the welfare of man, by prompting him to frequent change of poſture, and urging him to ſuch degrees of motion, as are neceſſary to promote the circulation of his fluids, through the many crooked meanders in which they are deſtined to flow; and on the uninterrupted courſe of which, ſo much of health depends. And hence the reſtleſſneſs of children, and even their frequent crying, is attended with ſalutary effects.

HORTENSIUS.

I wiſh this had been known ſooner; for it was my lot, and I ſuppoſe it is that of moſt children, to be frequently chaſtiſed, for being, as it was called naughty, whereas to fret and cry, it ſeems, is but a natural exerciſe.

SOPHRONIUS.

I am afraid HORTENSIUS will ſtrain your obſervation to patronize the unlucky tricks of ſchool boys; and perſuade himſelf, that activity in leaping fences to get at fruit, is only following the ſalutary dictates of nature, and that robbing orchards is eſſential to health.

CLEANTHES.

As he is paſt thoſe ſorts of temptation now, we will not enquire how he acquitted himſelf in that lively period — *Dulce eſt deſipere in loco.*

HORTENSIUS.

After ſo genteel a compliment, I can only object, with a view of real information. And therefore I ſhould be glad to know whether the ſatiety, and even

tendency to loathing, which is apt to follow the conſtant uſe of any one ſort of diet, be likewiſe of the number of the ſalutary motions of nature.

CLEANTHES.

I am perſuaded myſelf that it is: inaſmuch as all animal or all vegetable food, is conſiſtent with the health of very few: but from a proper mixture of the two, we obviate the effect of either being predominant. For however digeſtion ought to render the *ingeſta* exactly homogeneous, it neither does, nor can conſtantly accompliſh the point: owing perhaps to accidental weakneſs, or to ſome peculiarity of the parts, or fluids appointed for the purpoſe; or it may be, to our own intemperate uſe, and therefore, abuſe of things ſalutary in themſelves.

SOPHRONIUS.

It is well known that enquiries have been ſet on foot, and rules laid down, in what order to taſte the greateſt variety of diſhes, with the leaſt hazard of health.

PHI-

PHILALETHES.

Nay you might as well have added the laſt refinement of beaſtly luxury in the *Romans*, who took care to make artificial vacancies, for the gluttonous reception of the expected treat.

CLEANTHES.

Without theſe faulty refinements, nature is well qualified to enjoy variety, both in food and phyſic. We can in general range over the whole creation, through the vegetable, animal, and mineral kingdoms, and freely take down, not only without hurt, but with benefit, food and phyſic of very oppoſite qualities; ſuch as luſcious ſweets or corrugating acids; the natural heat of ſpices, and the artificial chill of ice. --- And is not this a more welcome proſpect, for the welfare of the human body, than the ſcanty plan, and contracted allowance, of a handful of herbs? of food and phyſic only from the vegetable tribe?

ARISTUS.

I have heard that it is a favorite opinion with ſome authors, that we are conſti-

ſtitutionally formed to feed on *Vegetables* only.

CLEANTHES.

This has been the opinion of ſome phyſicians and particularly of Monſ. HECQUET. The argument thrown into an anatomical form, ſtands thus --- (Man, ſay the patrons of this doctrine,) and all animals, who have blunt teeth, and long inteſtines, were deſigned originally to feed on vegetables only: while thoſe with ſharp teeth, and ſhort inteſtines, were framed to feed on fleſh; as blunt teeth are fitter for grinding, and long inteſtines for allowing the food when ground, to remain in the body a convenient time, to be fully digeſted, ſo as to have the finer parts taken up and conveyed into the blood; while ſharp teeth are much fitter for rending aſunder animal food, and ſhort inteſtines for hurrying that food out of the body, which in its nature is liable to ſpeedy putrefaction.

PHILALETHES.

The anatomical reaſoning may be very juſt, for any thing I know; and there ſeems to be ſomething ingenious in the theory.

theory. But ſtill I am afraid it is not agreeable to fact, for not to mention, that the beautiful variety of the animal, was coæval with that of the vegetable creation, we have the expreſs direction of God himſelf to the JEWS, under the MOSAIC diſpenſation, to abſtain from the fleſh of ſome animals, as unfit, and to chuſe that of others as very fit, and lawful to be eaten --- a ſingular inſtance ſurely, to give man a liberty to enjoy that kind of food, for which, according to this theory, he was not furniſhed with proper organs and receptacles by his Maker.

CLEANTHES.

There is no occaſion for deep enquiries on the ſubject. Experience has entirely ſettled the matter; for beſide that man's ſtomach is formed like that of other carnivorous animals, we find he can, and does digeſt all ſorts of fleſh; and to give a ſtill ſtronger proof of this diſpoſition in the human ſtomach, there are ſome barbarous nations, ſuch as the TARTARS and HOTTENTOTS, that actually eat fleſh raw, and unprepared.

AR-

ARISTUS.

I muſt confeſs I had never yet conſider'd this circumſtance, in any other light, than as an opportunity offer'd us by our Creator, of indulging the pleaſures of the palate more extenſively than if confined to one kind of diet. And in that light it would have deſerved our acknowledgement; but more ſo, when profit is thus combined with pleaſure.

SOPHRONIUS.

And yet it would ſeem as if Providence had not yet done enough for us, by the uncommon pains we take to diverſify and prematurely force the productions of every ſeaſon, or to imitate them, and prolong them beyond their natural bounds.

CLEANTHES.

It does not ſeem reaſonable on a ſuppoſition which I think cannot be denied me; which is that the products of the earth come forth and bloom at thoſe particular times, when the circumſtances of the ſeaſon, render them moſt ſalutary to man. --- In climates indeed where a fainter

fainter ſun fails to ripen juices to perfection, we cannot wonder at the calling in auxiliary heat; though beſides that the counterfeit is probably diſcoverable, I ſhould doubt whether ſuch places ſtood equally in need of ſuch productions.

SOPHRONIUS.

But in places where the Sun is ſufficiently powerful, we are told that impatient man ſtill interferes; and that the ſtalks of the *Frontiniac grape* are twiſted, in order to cut off the ſupply of cruder juices, and thus haſten the maturing of thoſe already formed.

PHILALETHES.

Nay authors go farther, and introduce a kind of vegetable adultery; (for in theſe very terms they ſpeak of it themſelves,) which is a method of uniting the pips of lemons and oranges, ſo as to produce a tree compounded of the ſcent and flavour of each. This is ſaid to have been frequent at *Florence*.

CLEANTHES.

There ſeems to be no harm in exerciſing the wit and ingenuity of man on

ſuch occaſions; what I am only concerned to defend is, that Providence has furniſhed every part of the known world, with whatever is neceſſary for the life and comfort of his creatures; and that as he has greatly diverſified the influence of the elements in different parts of the globe, he has provided different kinds of food and phyſic, reſpectively ſuitable to each.

HORTENSIUS.

And every poiſon carries about with it it's own antidote.

CLEANTHES.

That I do not hold neceſſary to be believed. It is ſufficient that antidotes are to be had, from other hands.

HORTENSIUS.

What think you of "a hair from the ſame dog," CLEANTHES?

CLEANTHES.

As of an experiment, which it is probable HORTENSIUS has had the curioſity to make, and therefore knows very well, what to think of it himſelf.

A-

ARISTUS.

But I know not how to reconcile to the opinion of every thing ſalutary growing in our own climate, the cuſtom of fetching ſo much of our phyſic from diſtant parts.

CLEANTHES.

You may underſtand it, if you pleaſe to conſider that at this time of day we import much of our food, as well as of our phyſic from the ſame diſtant quarters. Such as ſpices, pickles, turtles; &c. and that univerſal favourite with all ranks of people, TEA. We only fetch the poiſon and the antidote from the ſame market.

ARISTUS.

I ſuſpect you do not think this liquor wholeſome.

CLEANTHES.

Pardon me --- it may be innocently, and advantageouſly drank; but it was never deſigned to be the principal ſupport of the labouring poor; yet this abuſe of it is ſeen, or rather felt, in almoſt every cottage.

The argument however was only meant to ſhow, that while we are feeding on foreign diet, we may chance to experience diſeaſes, which foreign drugs are particularly qualified to cure.

ARISTUS.

But ſetting aſide this circumſtance, I cannot think that every thing is produced in our own country, that is neceſſary for the health and welfare of it's inhabitants.

PHILALETHES.

Nor can I — what *Succedaneums* can we find at home I would aſk, for *Bark*, *Rhubarb*, and ſimilar drugs? or even if we had theſe plants, and yet our climate ſhould not be capable of bringing them to their deſtined perfection, would it not be the ſame thing as if we had them not?

SOPHRONIUS.

But after all, perhaps our being thus obliged to ſeek neceſſaries from other countries was providentially impoſed, to teach us univerſal benevolence, by making us dependant on our fellow-creatures of every place; thus ſubduing the prejudices

we are ſo apt to entertain, againſt people whoſe cuſtoms, or even complexions happen to differ from our own.

CLEANTHES.

This is no bad hint --- but we have wandered far enough for the preſent. Let us make for port, while we have light enough to guide us. --- I have probably fatigued my audience as much as myſelf.

HORTENSIUS.

You have carried me, I muſt confeſs into regions a little new to me, but in a manner, that has not been attended with the leaſt fatigue.

CLEANTHES.

I could expect no leſs than a compliment from the polite HORTENSIUS.

ARISTUS.

I believe HORTENSIUS has ſpoke the ſentiments of all this company --- but we cannot for your own ſake urge you to proceed any farther now: yet as I ſhall

be

be glad to hear all you have left to ſay on this argument, I will invite myſelf as SOPHRONIUS' gueſt to-morrow.

SOPHRONIUS.

A very acceptable one I aſſure you, and doubly welcome becauſe you have prevented me in my deſign.

ALL.

Then farewel ARISTUS.

ARISTUS.

My worthy friends, farewel,

End of the Third Dialogue.

DIALOGUE IV.

SOPHRONIUS, HORTENSIUS, CLEANTHES, PHILALETHES, and ARISTUS.

SOPHRONIUS.

I am glad to ſee my friends arrived in good time, as the clouds ſeem to threaten a ſtorm --- ARISTUS, you much oblige me by this viſit.

ARISTUS.

I know of no obligation I have laid you under SOPHRONIUS, unleſs by giving you an opportunity of indulging your favourite paſſion, of making your friends happy.

SOPHRONIUS.

If the taſk of ſpeaking to-day reſted principally on me, I ſhould be greatly at a loſs how to anſwer. But I have no other merit than that of bringing my friends together, who will amply reward this trifling mark of my eſteem.

HOR-

HORTENSIUS.

Very polite on both ſides, gentlemen; and if you think it ſufficient, ſuppoſe we call upon CLEANTHES, to reſume his taſk.

CLEANTHES.

A taſk indeed HORTENSIUS, and ſuch a one, as the Roman Orator himſelf ſeemed to dread --- to ſpeak profeſſedly on an important ſubject, before judges liſtening with eager attention.

HORTENSIUS.

I believe, CLEANTHES, we ſhall ſome of us take the liberty of breaking in upon you, and relieve you by interruption. So take courage.

CLEANTHES.

Interruption is what I am about to recommend. For to what I have already ſaid of the conſtitutional powers of our body, to evade or conquer cuſtomary dangers, I muſt add, that our nature is ſeldom, (if ever) tied down to invariable rules in applying the many comforts of life. The ſame perſon may at different times indulge in much variety, and act

as

as if he were of a very different conſtitution. A change of place, of thought, purſuit, or amuſement, is capable of diverſifying our ſenſations: for while air, food, and exerciſe, have ſo great an influence over the bodies of men, as we feel they have, and theſe can be variouſly compounded both as to manner and degree, there cannot but reſult from hence a power to partake with impunity, if not with advantage, of the variety of enjoyments which nature offers us.

HORTENSIUS.

Why then does youth ſo often ſmart, for what gravity calls intemperate purſuits; or how can any age tell exactly, when Nature is in ſuch wonderful good humour?

CLEANTHES.

Perhaps only from experience; which will very ſoon furniſh us with general rules to guide us ſucceſsfully in our purſuit. An experience to be attained by all, who will attend a little carefully to it.

PHILALETHES.

I ſuppoſe CLEANTHES means, that health does not depend on eating or drinking by weight, and meaſure, in the ſtatic chair of SANCTORIUS; or on walking, or riding over a particular ſpot of ground at certain hours.

CLEANTHES.

I mean rather more --- that occaſionally we may tranſgreſs the moſt ſettled rules for our conduct in theſe matters, and find ourſelves benefited by it. And indeed without ſuch a privilege, ſociety would be confined to very hard conditions, and intimacies be formed, not on the plan of correſponding ſouls, but of ſympathizing nerves and bowels.

HORTENSIUS.

This doctrine I ſuppoſe, is in favour of CATO, when fluſhed with wine, and of other grave characters, who ſeem to common apprehenſions, to have ſometimes fallen into culpable exceſs.

CLEANTHES.

It is meant in favour of what Providence moſt undoubtedly deſigned, that man ſhould be capable of very extenſive comforts, notwithſtanding the frailty of his lapſed condition. This latitude however is calculated only for perſons in health: ſickneſs requires a ſtricter regimen, and an uncomfortable ſameneſs.

HORTENSIUS.

But the poets tell us, CLEANTHES, who, if not medical, were certainly moral doctors, that this freedom of ranging this latitude of choice, is very unable to procure the comforts it pretends to, at leaſt for man as compounded of mind as well as of body.

CLEANTHES.

The poets muſt pardon me if I ſubſcribe not to theſe tenets univerſally; they may perhaps be applicable to a diſordered mind, and a guilty conſcience—but affliction for the loſs of ſomething dear to us, or the gloomineſs of an accidental indiſpoſition, are certainly ca-

pable of alleviation from change of ſcenes, and of being removed by new, and entertaining objects.

There cannot be a more elegant and pictureſque deſcription, of the difficulty with which the mind attempts to ſhake off ſorrow, than the "*poſt equitem ſedet* ATRA CURA of HORACE, thus emphatically tranſlated by COTTON,

And who does mount his horſe for this, will find,
He carries Black-brow'd Madam Care *behind.*

And yet this dark—complexioned gentlewoman, will in a medical ſenſe find her hold during a journey, become leſs and leſs firm; and by the rider's perſeverance, be forced at laſt to quit her ſeat.

In whatever manner the ſoul and body act together, it is certain that the latter is very differently affected in its conſtituent parts, and active powers, under different ranges of thought. The idea of pain and pleaſure, even of others, if heighten'd by imagination, becomes in

ſome

ſome degree realiſed in ourſelves; and the ſolids and fluids ſympathiſe accordingly. The nature of our purſuits, and ſubjects of our meditation give irreſiſtible laws to the animal œconomy; it is our buſineſs to vary them ſo judiciouſly, that ſomething like a harmonious diſpoſition may reſult from apparent diſcord.

PHILALETHES.

As upon the whole, ſtorms, and calms, heat and cold, light and darkneſs, jointly contribute to the ſafety of the Univerſe.

HORTENSIUS.

The diſpoſal of theſe events, is in the hands of an all-wiſe, as well as of an all-powerful being, and may doubtleſs be conducted for the good of the whole. But I cannot compliment man, with being maſter either of ſo much power, or prudence, as to raiſe or lay the ſtorm of paſſion, juſt as health requires, or to be always in the exact temper, on which this nice experiment is founded. This ſeems to be a refinement, beyond the poſſibility of a proof.

CLE-

CLEANTHES.

It will always be a difficult undertaking to gain aſſent to a theory, which does not in general ſuit with experience; and it is more uſual to ſuppoſe, that becauſe things are ſo, they muſt be ſo *neceſſarily*. Whereas what we receive from nature, with reſpect to paſſion and inclination, is inconſiderable, to what is added by education and art. I know not whether there is in nature, a ſingle paſſion, or deſire, which it is not in our power to render ſo manageable, as that it ſhall never be very materially inconvenient to us. And on the other hand, I ſcarce know any man, be he ever ſo well eſteemed for prudence, who does not at ſome time or other, ſuffer himſelf to be the ſlave of very unquiet deſires.

SOPHRONIUS.

I think I have ſomewhere ſeen the PASSIONS compared to the horſes of the *Sun*, requiring a very nice management of the reins, to prevent their flying out of the road. Will you be our APOLLO, and teach us how to drive ſafely?

HOR-

HORTENSIUS.

Or rather how to prevent the chariot from running away with the horſes: for I think the *Body* is under CLEANTHES' direction now.

CLEANTHES.

The deſtination of the blood and humours muſt not be too long employed, in ſupporting any one ſcheme of inclination; but muſt be prudently called off, to flow in other directions, and be conducive in their turn, to ſerve a different purpoſe. — The too long, or repeated gratification of any deſire, ſeems to form and model our bodily powers to a degree of proneneſs, which when we can no longer contradict, we call *Habit*; and the antecedent progreſſive ſteps to it, *Temper*. And yet theſe might be in a great meaſure, what we would chuſe to have them; but the work muſt be undertaken early, and be dependant at firſt, on the friendly care of others.

ARISTUS.

Conſidering therefore how nice the undertaking is, and to what hands it is generally

generally entruſted we cannot wonder at ſeeing it ſo often miſcarry.

CLEANTHES.

And yet for want of this, there grows inſenſibly ſuch a diſpoſition of body, as will prove a conſtant tempter to the repetition of follies, of which we ſhall often repent, and yet perhaps never be cured: for as I have already hinted, we may bring ourſelves at laſt to be moved with ſo ſlight a touch, that imagination will act as ſtrongly upon us as reality, and thus between viſible and inviſible enemies, we muſt ſtruggle deſperately, if we mean to conquer.

SOPHRONIUS.

How far do you think the body has greater or leſs influence than the mind, in determining us to particular actions?

CLEANTHES.

It is impoſſible to be certain of that—but it is eaſy to ſee, and we may fairly allow, that the content of the body is ſeldom left out, in calculations for the pleaſure and comfort of the mind.—In proportion therefore as we have made the

the happineſs of the body more neceſſary, it will urge its ſatisfactions with more warmth, and frequency; and by a fatal, but notorious diſpoſition, will encreaſe in its demands, the more we humour and indulge it.

HORTENSIUS.

That is, in other words, ſpare the rod and ſpoil the child. But is all this fairly deducible from your firſt favourite principle, — the ſtructure of the body?

CLEANTHES.

If I am not miſtaken, it is: — ſince a certain degree of ſecretion, and deſtination of fluids, a certain tone and diſpoſition of ſolids, are the neceſſary attendants on the actions of the body, and affections of the mind: and in whatever manner or in whatever part, they have been too frequently and habitually exerciſed, there will they incline with ſo forcible a propenſity, as it will be ſcarce in the power of judgment and reaſon to withſtand; and the ſoberer mind rouſed at length from its dream of happineſs, ſtrives, but alaſs too late, to reduce the

body to that point of moderation, from which alone ſatisfaction flows.

Invite the drunkard to lay aſide the pernicious habit, of ſwallowing down continual and intemperate draughts, and he will fairly confeſs to you, it is too late to do it; and the anſwer may be literally true; for the trembling, ſick and giddy ſtate of ſuch a man, after abſtinence, is a diſeaſe which cannot be cured, but by a free return to the pleaſing and neceſſary poiſon.— He has altered the machine, and given it laws of his own; and by them he muſt now be content to ſtand or fall.

Nature for the convenience of the human race, opens and ſhuts occaſional channels: but the end once anſwered, we ſhould not urge her to a dangerous continuance. How much we have it in our power to forward or check ſecretions, is notorious in many inſtances. —The woman, or the *Lady*, for there are ſtill a few kind mothers of that claſs, would in vain attempt to loſe her milk, while continually handling and embracing her child. The fond idea would excite deſire, and encreaſe the ſecretion of that fluid, which ſhe means to check,

ſo

ſo that a mutual ſeparation may in this caſe be ſaid, as well to wean the parent as the child.

It would not be deem'd a rational ſtep, in order to avoid hunger, to expoſe the ſenſes to beautiful ſights, or ſavory ſteams of food; or but in recollection to act over again, the delicious ſcenes of the laſt banquet.

In ſhort, not to tire your attention, theſe are a few of the many inſtances that might be brought to ſhow, that the keeping the body in ſubjection is not only a neceſſary, but a poſſible taſk; and this upon principles, which as they have a real foundation in our make and ſtructure, could not be omitted on this occaſion.

HORTENSIUS.

Give me leave to obſerve, that there is one inſtance of an attempt to keep the body in ſubjection, which is ſeldom attended with the deſired ſucceſs. I mean in the caſe of *Corpulency*; and yet ſurely this ſtate might ſeem, if any, to be ſubject to our controul.

CLEANTHES.

There are ſome conſtitutions, HORTENSIUS, ſo extreamly frugal, as to convert all the parts poſſible of their food into nouriſhment: and hence a foundation is laid for that increaſe of bulk, which becomes an imaginary, or a real burden.

HORTENSIUS.

But I am ſpeaking of perſons, who really do every thing in their power, to avoid this inconvenience: I mean, who try for the purpoſe both *Abſtinence* and *Exerciſe*.

CLEANTHES.

By *Abſtinence* in this caſe, is uſually meant an imaginary ſubſtraction of the quantity of food, by eating perhaps but one meal in the day. Now if this ſhould be attended, as I am afraid it often is, by a great increaſe of appetite for that meal, the advantages of the practice will be very trifling, if indeed any at all.

HORTENSIUS.

But *Exerciſe* muſt ſurely waſte the ſubſtance --- as is very well known to jockies.

CLE-

CLEANTHES.

If you pleaſe, let us confine ourſelves to the exerciſe of gentlemen. --- It is ſuppoſed to obviate corpulency, as carrying off ſuperfluities by perſpiration. --- Now exerciſe is either moderate or violent. The former kind of it, as it keeps the body in health and vigor, proportionally encreaſes the appetite, and powers of digeſtion: and for violent exerciſe, I believe no perſon ever thought of taking it, but upon an empty ſtomach, or a ſlight breakfaſt. And thoſe who are fond of a fox, or a ſtag chace have no averſion after it to a plentiful meal of the moſt ſolid uſually, and nouriſhing food. But this is not all: for in proportion to the expenſe of ſpirits during the ſport, and the neceſſary refreſhment after it, a ſweet and ſound ſleep takes poſſeſſion of the man, and thus greatly facilitates a due concoction of the aliment. Theſe circumſtances being neglected and left out of the computation of ſuch perſons' method of life, betrays them into that unneceſſary ſurprize, that exerciſe will not keep down their fat.

PHI-

PHILALETHES.

I have known another method tried by the fair ſex, the drinking of vinegar, in order to keep their perſons ſlender --- a practice I have heard much condemn'd.

CLEANTHES.

And with great reaſon -- and, by the by, this is another inſtance of our being the artificers of our own misfortunes, when to avoid being as we fancy inelegant, we run the hazard of being all our lives unhealthy.

HORTENSIUS.

But ſeriouſly, what is the proper and rational method whereby ſafely and conſcientiouſly to obviate a threatening, or reduce an actual corpulency?

CLEANTHES.

To introduce an expenſe in our conſtiſtitution, whereby part of our food may be, as it were ſquandered, and never placed to the account of nutrition, which may be done by certain kinds of diet. Beſides which, let the bed be hard, the ſleep ſhort, the meals moderate, and the diſhes few.

So-

SOPHRONIUS.

It is eaſier perhaps to preſcribe methods for the health or convenience of the body, than to adviſe what is the likelieſt method to make it a profitable companion to the mind. I have ſeen many ways propoſed, and different regimens recommended, without that ſucceſs which was expected to follow; eſpecially in inſtances where *religious* motives were concern'd.

HORTENSIUS.

You think perhaps that the voluntary ſufferings of the deluded BONZES have no great efficacy in a religious light, or many other ſimilar hardſhips, which the members of particular ſects are fond of undergoing?

SOPHRONIUS.

Much I think depends on what we underſtand by hardſhips in theſe caſes? as far as any ſeverity of treatment can anſwer a religious end, I can ſee no objection to it. But I ſhall draw myſelf into an argument when I mean only to be liſtening to CLEANTHES. — Will you have the goodneſs to proceed?

CLE-

CLEANTHES.

It was in very good hands before, but if you inſiſt upon it, I will proceed. I agree with you entirely that before we ought to practice what may be called auſterities, we ſhould be very certain of their producing the ends for which they were deſigned. And perhaps this is not always the conſequence even of religious abſtinence.

PHILALETHES.

Your remark might be ſupported by experience; and has not entirely eſcaped very devout writers on the ſubject. But as this practice is not likely to extend its influence too far, we had better ſee what other errors in this affair are to be avoided: will CLEANTHES give us his opinion on this ſubject?

CLEANTHES.

Indeed I am not very willing to meddle in ſo nice a point. All I can ſay with propriety, and a benevolent wiſh of adviſing for the beſt is, that whenever abſtinence or particular diet rather feeds, than famiſhes deſire, it does not ſeem to agree with the deſign of a religious inſtitution. And that there-

therefore ſome forms of this ſort, might advantageouſly be diſpenſed with, by thoſe in whom this conſequence is found to follow.

HORTENSIUS.

The founders of religious ſects do not ſeem to have dreamt of your relative fitneſſes.

CLEANTHES.

Thoſe of meer human inſtitution, I fear do not often anſwer their deſign. At leaſt we know that confinement does not always make the *Nun* chaſte, or the *Fryar* holy,—and that ſcandalous indecencies are frequent in thoſe countries, where the uſe of wine is not permitted to inflame.

ARISTUS.

It is certain I think that we may uſe to our comfort, or abuſe to our coſt, almoſt every thing, or opportunity that is put in our power; and that in general we are too apt to pervert the ends, and fruſtrate the deſigns of Providence in our favour.

CLEANTHES.

You grant me all I aſk —for I do not ſuppoſe that a life totally exempt from any

degree of pain and ſuffering, was deſigned, or ever known to be the lot of mortal man. But if the repreſentation I have given of this matter be fair and juſt, we bring on ourſelves many of the troubles which we might avoid; many of theſe troubles are not what exaggeration makes them; and in proportion to the ſharpneſs of them, is the ſhortneſs of their duration. If after all — querulous men can find pleaſure in decrying human Nature, or ſceptical ones in doubting all that has been ſaid, they are at liberty to live on their own terms, and make the moſt of their own opinions.

HORTENSIUS.

A very fair latitude indeed CLEANTHES, but a very neceſſary one. For after all you have ſaid, opinion is the ſovereign power which regulates the greater part of the world. And *Health* itſelf is thought by ſome, not to be worth the purchaſing, at the price of ſo much pain, as denying an appetite.

SOPHRONIUS.

It would be a nice, but perhaps dangerous enquiry, how to ballance exactly pain and

and pleaſure; nor indeed is it in our power to do it. For whatever ſatisfactions we endeavour to procure ourſelves, with a certainty of ſpeedy ſufferings being the conſequence, can never deſerve the name of pleaſure. And pleaſure and pain diſtributed to us eventually, and accidentally, is too complex to admit of ſuch an eſtimate.

PHILALETHES.

As you allow every one to follow their own opinion, I am inclined to believe that the good and evils of life, are more equally diſtributed among individuals than is uſually imagined: only as ſuffering makes the deepeſt impreſſion, ſo it is apt to make the loudeſt noiſe: while ſilent ſatisfaction glides on imperceptibly, a tranſparent unheeded ſtream.

HORTENSIUS.

I know one thing, PHILALETHES, that I ſhall leave this company with a kind of pain, I never knew before. But I muſt alſo acknowledge, that I have felt pleaſure of a new and unuſual kind: which moſt predominates I ſcarce can ſay. I ſeem however to have acquired new powers, which I long

to

to employ; and if I ſhould come off conqueror in the conflicts of youth with danger, I will come, and lay my trophies at my inſtructor's feet.

PHILALETHES.

We have all obligations to CLEANTHES for his obſervations; and every age, I preſume, may profit by them.

CLEANTHES.

If I have given my friends pleaſure, I am happy, and in this agreeable condition permit me to take my leave. Farewel to all this company.

ALL.

Farewel, CLEANTHES.

FINIS.